

EFFORTS BY ISLAMIC RELIGIOUS EDUCATION TEACHERS TO FOSTER ENVIRONMENTAL AWARENESS AMONG STUDENTS AT THE BANDUNG EDUCATIONAL FOUNDATION MIDDLE SCHOOL (10213954) IN DELI SERDANG DISTRICT, NORTH SUMATRA

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ARTICLE INFO	ABSTRACT
Article History Submitted: 2 August 2026 Revised: 5 September 2026 Accepted: 24 September 2026 Published: 2 October 2026 Keywords Islamic Religious Education Teachers' Efforts, Environmentally Caring Character, Junior High School  This work is licensed under a Creative Commons Attribution 4.0 International License	<i>This study was motivated by the alarming phenomenon of environmental degradation resulting from technological advancement and globalization. Therefore, it is necessary to instill an environmentally conscious character in the younger generation particularly in children, who tend to possess a high level of social awareness and sensitivity as they are more receptive to education on the importance of an environmentally conscious culture. This effort begins with instilling this character at the Bandung Educational Foundation Junior High School in Deli Serdang District. The method used in this study was qualitative research, specifically naturalistic qualitative research. In this educational study, the researcher observed teachers instructing students at the school, the principal, students engaged in learning, the school environment, and other relevant aspects. The results of this study reveal that the efforts of Islamic Religious Education teachers to foster an environmentally conscious character at SMP Yayasan Perguruan Bandung in Deli Serdang District, North Sumatra, have been carried out gradually and in a well-planned manner year after year, supported by the school administration, Islamic Religious Education teachers, other teachers, and relevant institutions. The availability of other facilities and infrastructure, such as religious extracurricular activities, also offers many beneficial activities for fostering an environmentally conscious character among students.</i>

INTRODUCTION

Islamic religious education is an effort by human beings, as servants of God, to provide instruction and guidance to students so that, upon completing their education, they will be able to understand, internalize, and practice Islam in its entirety (Kaffah) both in this world and in the hereafter, and both personally and within society.¹

The modern era is characterized by rapid advances in knowledge and technology. Technological developments have had various impacts on life on Earth both positive and negative.² The positive impacts of technology can be seen in the various conveniences and efficiencies it brings to daily life such as transportation, commerce, and access to information as well as in new discoveries in science, culture, and other fields. On the other hand, these developments are also accompanied by negative consequences, such as economic inequality, religious conflicts, and internal cultural tensions, which can lead to changes in the environment and ecosystems.³

This phenomenon of environmental change is a global issue currently occurring all over the world; it is characterized by environmental degradation. This degradation includes damage to nature, such as rising levels of environmental pollution, unpredictable climate change, and a decline in global biodiversity and wildlife populations.⁴

The environmental damage occurring today is also closely linked to human behavior, such as exploitation by humans, which disrupts the natural balance.⁵ According to Law No. 32 of 2009 on Environmental Protection and Management, as cited by Ketut Prasetyo & Haryanto, the environment is “a space comprising all objects, forces, conditions, and living beings including humans and their behavior that influence nature, the sustainability of life, and the well-being of humans and other living

¹ Jafri Jafri, ‘Upaya Guru Pendidikan Agama Islam Dalam Meningkatkan Pemahaman Keagamaan Siswa’, *Al-Liqo: Jurnal Pendidikan Islam* 6, no. 1 (June 2021), <https://doi.org/10.46963/alliqo.v6i1.331>.

² Weny Dwi Cahyani et al., ‘Pemanfaatan IPTEK Untuk Meningkatkan Kualitas Pendidikan’, *Jurnal Penelitian Ilmiah Multidisipliner* 3, no. 01 (June 2026), <https://ojs.ruangpublikasi.com/index.php/jpim/article/view/2159>.

³ Ahmad Zain Sarnoto et al., ‘Analisis Penerapan Teknologi Dalam Pembelajaran Dan Dampaknya Terhadap Hasil Belajar’, *Journal on Education* 6, no. 1 (May 2023), <https://doi.org/10.31004/joe.v6i1.2915>; Agung Bayuseto, Apriliandi Yaasin, and Asep Riyan, ‘Upaya Menanggulangi Dampak Negatif Globalisasi Terhadap Generasi Muda Di Indonesia’, *Integritas Terbuka: Peace and Interfaith Studies* 2, no. 1 (May 2023), <https://doi.org/10.59029/int.v2i1.10>.

⁴ Suko Pratomo, ‘Pengaruh Strategi Penyuluhan Dan Tingkat Pendidikan Terhadap Kepedulian Kesehatan Lingkungan’, *Formatif: Jurnal Ilmiah Pendidikan MIPA* 1, no. 2 (July 2015), <https://doi.org/10.30998/formatif.v1i2.67>; Yohanes Hasiholan Tampubolon, ‘Menilai Dampak Etika Lingkungan Terhadap Kerusakan Lingkungan: Sebuah Pertimbangan Melampaui Moralisme’, *JURNAL YAQZHAN: Analisis Filsafat, Agama Dan Kemanusiaan* 8, no. 1 (June 2022), <https://doi.org/10.24235/jy.v8i1.9309>.

⁵ Arvin Asta Nugraha, I Gusti Ayu Ketut Rachmi Handayani, and Fatma Ulfatun Najicha, ‘Peran Hukum Lingkungan Dalam Mencegah Kerusakan Dan Pencemaran Lingkungan Hidup’, *Jurnal Hukum To-Ra : Hukum Untuk Mengatur Dan Melindungi Masyarakat* 7, no. 2 (August 2021), <https://doi.org/10.55809/tora.v7i2.8>.

beings”.⁶ We know that, in fact, all living things depend on the environment in which they live; as rational beings, humans certainly play a major role in efforts to preserve the environment.

In accordance with the words of Allah SWT in the Quran, Surah Al-A'raf, verse 85, which reads:

وَلَا تُفْسِدُوا فِي الْأَرْضِ بَعْدَ إِصْلَاحِهَا ۚ ذَلِكُمْ خَيْرٌ لَّكُمْ إِن كُنتُمْ مُّؤْمِنِينَ

Meaning: “And do not cause corruption on earth after God has set it right; that is better for you, if you are truly believers.”

From this verse, we can see that Allah the Almighty has forbidden humans from causing destruction on Earth. Allah has created humans in the best of forms so that they may act in accordance with reason and minimize damage to their environment; however, it cannot be denied that there are still many people who justify any means necessary for their own pleasure and to meet their basic needs, thereby damaging and harming the natural world around them.

in the Qur'an, Surah Ar-Rum, verse 41, Allah SWT says:

ظَهَرَ الْفَسَادُ فِي الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ أَيْدِي النَّاسِ لِيُذِيقَهُمْ بَعْضَ الَّذِي عَمِلُوا لَعَلَّهُمْ يَرْجِعُونَ ﴿٤١﴾

Meaning: “Corruption has become evident on land and at sea as a result of human actions, so that Allah may make them taste some of the consequences of their deeds, in the hope that they will return to the right path.” (Q.S. Ar-Rum (30): 41).

“As stewards of the earth, humans have a responsibility to act wisely in caring for the planet. Environmental issues such as air pollution, water pollution, deforestation, and climate change or even simply the improper preservation of nature are also linked to people's perspectives and attitudes toward themselves.” The view that nature has provided all its resources to be utilized to the fullest is quite dangerous if not balanced by a mature mindset aimed at maintaining the natural balance. Preventive measures must be taken as early as possible to avoid severe damage caused by human actions.

This culture of environmental awareness needs to be instilled in the younger generation especially in children, who tend to have a high level of social awareness and sensitivity as they are more receptive to learning about the importance of environmental awareness. This will help shape children's character to be environmentally conscious, such as by teaching them to dispose of trash properly and to

⁶ K. Prasetyo and Hariyanto, *Pendidikan Lingkungan Hidup* (Bandung: PT. Remaja Rosdakarya, 2018).

make use of both organic and inorganic waste.⁷ This habit-forming process known as character development takes place not only at home but also at school. Schools are institutions responsible for the continuity of their students' education and for instilling a deeper love of the environment in their students.

“We can see that environmental damage has been a major concern all over the world. In North Sumatra alone, the quality of river water has deteriorated in various areas such as Deli, Asahan, the Belawan River, and others; 70% of the pollution along the Deli River is caused by solid and liquid waste from domestic activities both solid and liquid domestic waste. The city of Medan generates 1,235 metric tons of waste per day; the liquid waste contributing to pollution in the Deli River originates from 24 medium-scale industries, 40 small-scale industries, 4 hotels, and 1 hospital. Observations and analyses of the Deli River's water quality indicate that the levels have exceeded the water quality standards set forth in Government Regulation No. 82 of 2001. “Other forms of pollution, which are widespread, are also caused by a lack of adequate human resources for proper waste management.” Waste management must comply with the provisions of Law No. 18 of 2008 on waste management. Pollution is not limited to river water; the air is also being degraded by factories, resulting in severe and unsanitary pollution. This also applies to the decline in the water quality of Lake Toba, as observed over five consecutive years 2005, 2006, 2007, 2008, and 2010. In 2006, dissolved oxygen (DO) levels were found to have decreased, which was caused by a reduction in the amount of dissolved oxygen. “This indicates a decline in the water's ability to support aquatic life due to a lack of awareness among the community itself regarding their responsibility to care for their living environment.”

The issues mentioned above show that environmental degradation is a matter of significant concern to the public, and this issue must not only be addressed by the government but also with the support of the public itself, thereby fostering a shared awareness and sensitivity toward the environment in which we live.

Therefore, schools as institutions for shaping students' character need to instill an environmentally conscious character education, according to Dwi Purwanti: “*Environmentally conscious character education is an educational approach aimed at fostering attitudes and actions that seek to prevent damage to nature and the surrounding environment, as well as to repair damage that has already occurred*”.⁸

⁷ M. Marjohan and Ria Afniyanti, ‘Penerapan Nilai Pendidikan Karakter Peduli Lingkungan Di Kelas Tinggi Sekolah Dasar’, *Jurnal Gentala Pendidikan Dasar* 3, no. 1 (June 2018), <https://doi.org/10.22437/gentala.v3i1.6767>; Warananingtyas Palupi, Hesty Marlyana Permatasari, and Muhammad Munif Syamsuddin, ‘Waste Management Keluarga Pada Penanaman Karakter Peduli Lingkungan Anak Usia Dini’, *Jurnal Warna : Pendidikan Dan Pembelajaran Anak Usia Dini* 5, no. 2 (August 2020), <https://doi.org/10.24903/jw.v5i2.527>.

⁸ D. Purwanti, ‘Pendidikan Karakter Peduli Lingkungan Dan Implementasinya’, *DWIJACENDEKIA: Jurnal Riset Pedagogik* 1, no. 2 (2017), <https://doi.org/10.20961/jdc.v1i2.17622>.

The Indonesian Ministry of Environment “*has identified ways to foster character traits rooted in religion, Pancasila, culture, and national educational goals; one such trait related to the environment is a commitment to environmental stewardship in schools.*” Currently, the school is promoting the principle of environmental stewardship through a school-wide environmental stewardship program. This environmental awareness program is one of the initiatives developed and agreed upon by the school principal and relevant agencies to fulfill the government’s program as a bridge to fostering love for the nation and the homeland.

Schools serve as places for instilling moral values in students specifically in their relationships with God (*hablumminallah*), with others (*hablumminannas*), and with the natural world (*hablumminalam*). This is part of the effort to implement character education that fosters environmental awareness. The efforts of Islamic Religious Education (PAI) teachers are essential for instilling moral values regarding the environment. In the learning process, teachers serve as role models for their students, setting a good example in terms of environmental awareness. One group of teachers who bear significant responsibility and duties in this aspect of student character education is those teaching Islamic Religious Education (PAI) with a character education focus. It is hoped that these teachers will be able to foster a love for the environment in their students.⁹ The implementation of character education focused on environmental awareness can be achieved through guidance and the fostering of good habits by Islamic Education (PAI) teachers, so that students not only learn the theory about nature but can also, through direct practice, turn these values into good daily habits that foster a love for nature.

Yayasan Bandung Junior High School also strongly hopes to foster an environmentally conscious character in its students. The school’s vision and mission, as well as the active role of teachers in these environmental conservation efforts, receive strong support from the principal, teachers, and the community. Programs related to environmental issues such as school cleanliness, waste management, and raising awareness among the school community must be instilled. Fostering an environmentally conscious character helps cultivate habits in students that align with the school’s vision and mission, as well as the community’s expectations.

This perspective underscores the importance of educators’ role in shaping students’ character so that they exhibit noble moral values toward both their fellow human beings and other living beings around them. This illustrates that Islam contains teachings that call for a commitment to environmental conservation. Therefore, the author is interested in conducting research on the efforts of Islamic

⁹ Eva Eva et al., ‘Eksistensi Guru Pendidikan Agama Islam Dalam Pembentukan Karakter Peduli Lingkungan Peserta Didik’, *Journal of Education and Instruction (JOEAI)* 3, no. 2 (December 2020), <https://doi.org/10.31539/joeai.v3i2.1382>.

Education (PAI) teachers to instill an environmentally conscious character in students at SMP Yayasan Perguruan Bandung.

This study focuses on the efforts of Islamic Religious Education (PAI) teachers to instill an environmentally conscious character in eighth-grade students in Class VIII-2 at SMP Yayasan Perguruan Bandung (10213954), Percut Sei Tuan Subdistrict, Deli Serdang Regency, North Sumatra. In line with this focus, this study aims to describe the planning process carried out by PAI teachers and to explain the implementation of the internalization of environmentally conscious character values among students. Theoretically, the results of this study are expected to enrich the body of knowledge and contribute to the development of education, particularly regarding the role and strategies of PAI teachers in instilling an environmentally conscious character in schools.

In practical terms, this study makes a tangible contribution to various stakeholders in the educational community. For teachers, the results of this study serve as a source of insight to consistently foster environmentally conscious character development among the entire school community. For schools, these findings can be used as a basis for evaluation to strengthen comprehensive programs aimed at instilling environmentally conscious character traits. Meanwhile, for researchers, the process and results of this study are useful for deepening the understanding of character education integration by Islamic Education (PAI) teachers, serving as valuable knowledge for the future.

RESEARCH METHODS

The researchers employed a qualitative research method. According to Brewer and Hunter, qualitative research inherently focuses on a variety of methods. It is important to recognize that the use of diverse methods or triangulation reflects an effort to gain a deep understanding of the phenomenon under study.¹⁰

Kirk and Miller explain that the origins of qualitative research stand in contrast to those of quantitative research. According to their definition, qualitative methodology is a specific tradition within the social sciences whose foundations rely on human judgments regarding their perceptions and on the language and terminology used by the people involved. Quantitative research involves measuring a level using specific characteristics. To make observations, it is necessary to know the characteristics of the subject being observed.

The type of qualitative research design used in this study is naturalistic research. According to the UINSU thesis guidelines for the 2021/2022 academic year, “according to Salkind, naturalistic research aims to understand social issues by having researchers observe, describe, and interpret the

¹⁰ A. Kusumastuti dan A. M. Khoiron, *Metode Penelitian Kualitatif*, ed. oleh F. Annisa dan Sukarno (Lembaga Pendidikan Sukarno Pressindo, 2019).

experiences or actions of specific individuals or groups within a social or cultural context. This design is frequently used in the fields of anthropology and sociology. In the field of education, researchers can observe teachers instructing in schools, school principals, students engaged in learning, and so on.”

In this qualitative study at the Bandung Educational Foundation Junior High School, data collection was conducted through observation, in-depth interviews with the principal, Islamic Education teachers, and students, as well as a review of documents, with the researcher serving as the primary instrument. The collected data were then analyzed using Miles and Huberman’s interactive model, which includes data reduction, narrative data presentation, and drawing conclusions to address the research question regarding Islamic Education teachers’ efforts to foster an environmentally conscious character. To ensure validity, the data’s reliability was tested using criteria for credibility (through extended observation, increased diligence, reference materials, and various types of triangulation), transferability, and dependability through an audit process, as well as the certainty of the research results.

RESULTS AND DISCUSSION

The History of the Establishment of SMP Yayasan Perguruan Bandung Deli Serdang

Yayasan Perguruan Bandung Junior High School is a private educational institution located at Jl. Pengabdian No. 72, Bandar Setia, Percut Sei Tuan Subdistrict, Deli Serdang Regency, North Sumatra Province. The school was established on August 10, 1987, based on Establishment Decree No. 1357/105/A. 1987 and has received a B accreditation from BANSM under Decree No. 789/BANSM/PROVSU/LL/X/2018.

Bandung Private Junior High School offers junior high school education with morning classes held 6 days a week. The school operates under the auspices of the Bandung Educational Foundation and is committed to providing quality education to its students. Under the leadership of Principal Paisal Lubis, Bandung Private Junior High School is managed by an administrator named Sinarwan.

According to the principal, the school’s mission is “SMP SWASTA BANDUNG strives to realize its vision and mission and to nurture a generation of young people who are outstanding, possess noble character, and are ready to face the challenges of the future.” For parents looking for a high-quality school in North Sumatra, SMP SWASTA BANDUNG could be the right choice, as this school is committed to equipping its students with the knowledge, skills, and noble values needed to achieve a bright future.”.

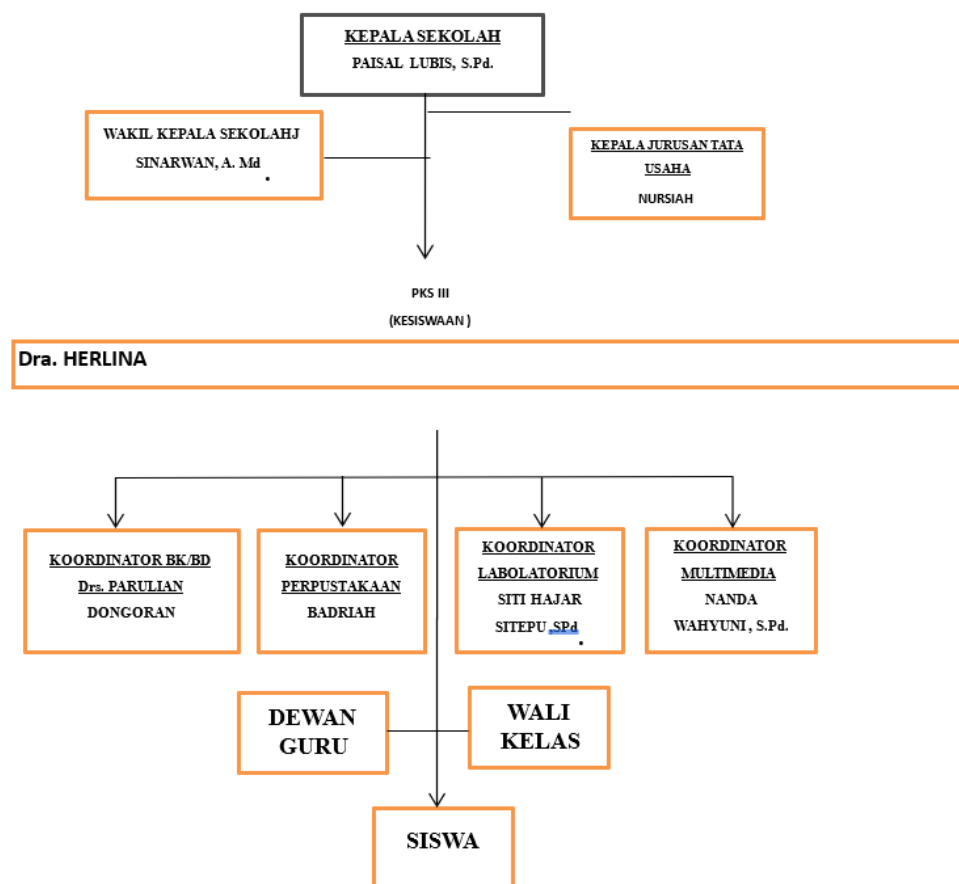


Figure 1. Organizational Structure of SMP Yayasan Perguruan Bandung Deli Serdang

Bandung Private Junior High School is one of the private junior high schools under the Bandung Educational Foundation. It is located in Bandar Setia, specifically at Jalan Pengabdian No. 72, Bandar Setia, Percut Sei Tuan Subdistrict, Deli Serdang Regency. Upon entering the gate, you'll immediately see the security guard post; the assembly ground is located in front of the junior and senior high school buildings. The principal's office is located directly behind the security guard post, and the PKS office is behind the principal's office.

Planning by Islamic Religious Education Teachers to Foster an Environmentally Conscious Character in Children

Regarding the planning carried out by Islamic Religious Education teachers in their efforts to foster an environmentally conscious character in children at the Bandung Deli Serdang Foundation Junior High School, according to the principal, Mr. Paisal Lubis, M.Pd, the following applies:

"As the school principal, I am committed to continuously improving the quality of our teachers. We will provide specialized training so that Islamic Education (PAI) teachers become more proficient in teaching the importance of protecting the environment. In this way, they can serve as role models for students. We also plan to collaborate with various stakeholders in the future;

in other words, we will not work alone in creating an environmentally friendly school. We will forge closer partnerships with the community, the government, and other relevant agencies. This collaboration is crucial for creating a broader impact. Once this plan is implemented, we will also continue to evaluate the program. The goal is to identify what has been successful and what needs improvement; the results of this evaluation will serve as the foundation for us to develop better programs in the future. We will also utilize technology for environmental education; by making greater use of technology, we believe lessons will become more interactive and engaging for students. Equally important, we will continue to update the school curriculum to ensure it remains relevant to current environmental issues. In this way, students can acquire the knowledge and skills needed to address future environmental challenges.”

Wawancara dengan narasumber penelitian yang ke- dua yakni guru Pendidikan Agama Islam

Ibu Anggun Mediani. S.Pd. ialah:

Researcher: *“What are your thoughts on the plans teachers of Islamic Education have for fostering an environmentally conscious character in students?”*

Ms. Anggun, S.Pd: *“My plan is to integrate environmental values into every religious education lesson. For example, when discussing the beauty of nature as God’s creation, I will encourage students to reflect on the importance of preserving the environment. In addition, I will also introduce Islamic figures who care about the environment, such as the Prophet Muhammad (peace be upon him). I organize various activities, such as cleaning up the school grounds, planting trees, and making compost. Furthermore, I will encourage students to participate in environment-related contests, such as poster contests or recycling projects. I will strive to create a fun learning environment and make students feel engaged. For example, by forming environmental groups in the classroom, organizing field trips to natural attractions, or inviting guest speakers who are experts in environmental issues. I will conduct periodic evaluations by observing changes in student behavior, such as the habit of disposing of trash properly or participating in environmental awareness activities. In addition, I will also seek feedback from students and parents regarding the program. We plan to collaborate with teachers of other subjects to integrate environmental themes into the curriculum so that we can more easily stimulate students’ emotional engagement and encourage them to think more deeply. As part of the plan to involve parents in environmental activities, we will, for example, hold workshops or social events. Another important aspect is the plan to utilize technology such as social media or apps to disseminate information and encourage students to participate in environmental activities.”*

Implementation of Efforts by Islamic Religious Education Teachers to Foster an Environmentally Conscious Character at SMP Yayasan Perguruan Bandung Deli Serdang

To identify the efforts made by Islamic Religious Education teachers in fostering an environmentally conscious character among students at SMP Yayasan Perguruan Bandung Deli Serdang, the researcher conducted an interview with Mr. Paisal Lubis, M.Pd, the school principal, regarding the efforts of Islamic Religious Education teachers in fostering an environmentally conscious character among students, namely:

Principal: *“One example is during Islamic education classes. Islamic Education teachers link topics such as cleanliness, environmental conservation, and social justice to verses from the Quran and Hadith that encourage maintaining a clean environment. In addition, Islamic Education teachers also involve students in various environment-themed activities, such as caring for and maintaining school plants especially in their respective classrooms cleaning the school grounds, or making compost. These activities not only provide knowledge but also give students hands-on experience regarding the importance of protecting the environment. Our school has also established a “waste bank” program where students are required to dispose of waste in the appropriate bins according to whether it is organic or non-organic. Students caught disposing of waste improperly are subject to a fine of Rp. 5,000. However, we face several challenges in enforcing this program, namely changing the mindset of students and parents. Not everyone realizes the importance of protecting the environment. To address this, we involve parents in various environmental activities, such as community service projects with their children at specific, predetermined times. In addition, we have also established partnerships with religious leaders to help convey the importance of protecting the environment from a religious perspective. We measure the effectiveness of this program through tangible changes in student behavior. For example, we observe how often students participate in activities to clean up the school environment, whether they are diligent about sorting trash and recycling it more effectively, and whether they are active and enthusiastic participants in the community cleanup activities we organize. In addition, we also assess whether students are able to apply environmental values in their daily lives, both at school and at home, as monitored by their parents.”*

As for the response from the second interviewee, Ms. Anggun Mediani, S.Pd. I, when asked about the efforts she has made as a religion teacher and homeroom teacher for Class VIII-3 to instill a sense of environmental awareness in her students, namely:

“My efforts to instill an environmentally conscious character in my students involve incorporating environmental values into Islamic education. I draw on verses from the Quran and hadiths that explain the importance of protecting nature. In addition, I also encourage the children to participate in hands-on activities such as cleaning up the school grounds and planting trees. By setting a good example, we hope the children will grow into a generation that cares about the environment. Our school also has a ‘waste bank,’ a community service event involving parents that the school organizes once a year, weekly community service activities conducted with the students, and fines imposed on students who violate environmental cleanliness rules. As teachers, we must also demonstrate an environmentally conscious attitude in our daily lives, such as disposing of trash properly, conserving energy, and using water wisely. On certain days, such as Teachers’ Day, the school also holds contests and competitions related to the environment, such as environmental-themed drawing contests, contests to create crafts from recycled materials, and organizing trash collection activities. We also utilize technology by showing videos or documentaries about the environment.”

As for the responses from the third source the students of Class VIII-3 they were as follows:

“My PAI teacher often encourages us to clean up the school grounds. We’ve also planted trees around the school.”

“In the past, during religion class, we learned about the importance of conserving water. Our teacher said that water is the source of life.”

"We once made posters about protecting the environment. Afterward, our posters were displayed in the classroom."

"Our PAI teacher often tells us stories about the Prophet Muhammad (peace be upon him), who cared deeply about the environment. He always reminds us not to harm nature."

"We've learned many verses from the Quran that teach us to protect nature."

For example, the chapter Ar-Rahman, which explains Allah's blessings in the universe. *"Our Islamic Education teacher always says that we must love all living things, including animals and plants."*

"Our Islamic Education teacher teaches us to take responsibility for our surroundings. We're encouraged not to litter."

"Our Islamic Education teacher always says that we must be grateful for Allah's blessings, one of which is our beautiful natural world. That's why we must protect it."

"Our Islamic Education teacher teaches us about the importance of cooperation in protecting the environment. We're encouraged to work together on activities related to the environment."

As quoted from Ms. Anggun, S.Pd. I, "Since they are human, they are bound to make mistakes.

Therefore, there are several factors hindering efforts to instill an environmentally conscious character in students, namely a lack of awareness among students: among the many students, there are certainly some who do not yet fully understand the importance of protecting the environment. They may view environmental issues as something far removed from their daily lives. School facilities need to be gradually improved, such as providing more trash bins where they are currently insufficient. Limited class time and a packed curriculum often make it difficult for teachers to allocate enough time for teaching environmental awareness, which is why additional extracurricular activities are needed. Parental support is also essential; however, unfortunately, not all parents support the school's efforts, which can make the teachers' efforts less effective. Students' changing interests which can shift easily present a unique challenge. Teachers need to continually innovate to keep lessons engaging and relevant. There is also a lack of integration with other subjects, as we sometimes focus primarily on curriculum-based material that must be covered by the end of the semester.

Discussion

Islamic Education Teachers' Planning in Fostering an Environmentally Conscious Character at the Bandung Deli Serdang Foundation Junior High School

According to Fathur Rachman, planning can be defined as "the entire process of careful thought and deliberation regarding matters to be undertaken in the future in order to achieve predetermined goals."¹¹ Anderson and Bowman, in their book **Theoretical Considerations in Educational Planning** as cited by Ahmad Rohani and Abu Ahmadi argue: "Planning is the process of preparing a set of decisions for future actions." Planning serves as the primary organic function because it forms the

¹¹ F. Rachman, "Perencanaan Pembelajaran Pendidikan Agama Islam Sebagai Upaya Peningkatan Mutu Pendidikan," *AL-WIDJAN: Journal of Islamic Education Studies* 2 (2018).

foundation and starting point for subsequent implementation activities. The reason is that without a plan, there is no basis for carrying out specific activities aimed at achieving objectives.

The various opinions above imply that planning is a process comprising activities such as thinking, calculating, selecting, determining, and so on all of which are carried out to achieve specific objectives. In essence, planning is “a systematic and continuous process of decision-making regarding a number of alternatives (choices) concerning the objectives and methods to be implemented in the future to achieve the desired goals, as well as the monitoring and evaluation of the results of their implementation.”

Character refers to the values governing human behavior in relation to God Almighty, oneself, fellow human beings, the environment, and one's nation, as manifested in thoughts, attitudes, feelings, words, and actions through religious norms, laws, etiquette, culture, and customs.¹²

According to Lasmi, “An environmentally conscious character is an attitude demonstrated through actions that protect the natural environment around them. This attitude is shown through efforts to repair environmental damage that has occurred. This character also helps ensure the sustainability of nature. These two aspects of an environmentally conscious character need to be cultivated in children so that they can develop an attitude that is sensitive to both the social and natural environments.”

Therefore, the planning of Islamic religious education (PAI) teachers in fostering an environmentally conscious character in this study aims to enable PAI teachers to make decisions regarding various alternatives concerning the objectives and methods to be implemented in the future to achieve the desired goals, as well as to monitor and evaluate the results of their implementation all carried out systematically and continuously by incorporating key elements of Islamic Religious Education (PAI).

b. Implementation of Efforts by Islamic Religious Education Teachers to Foster an Environmentally Conscious Character at the Bandung Deli Serdang Foundation Junior High School.

According to Ishaki Nur, S., “The efforts of Islamic Religious Education teachers to foster an environmentally conscious character play a very important role in shaping a generation that loves the environment. This character development can be achieved through concrete initiatives involving various programs and activities that engage all elements of the school community, including teachers, students, and other relevant institutions. Activities that foster an environmentally conscious character such as tree planting, waste recycling, and so on demonstrate positive values.”

¹² Karmila P. Lamadang et al., ‘Implementasi Model Pendidikan Karakter Berbasis Tumpe Pada Anak Usia Dini’, *Jurnal Obsesi: Jurnal Pendidikan Anak Usia Dini* 7, no. 6 (December 2023), <https://doi.org/10.31004/obsesi.v8i1.2258>.

CONCLUSION

The efforts of Islamic Religious Education teachers to foster an environmentally conscious character play a crucial role in shaping a generation that loves the environment. This character development can be achieved through concrete initiatives involving various programs and activities that engage all school stakeholders, including teachers, students, and other relevant institutions. Fostering an environmentally conscious character involves, for example, applying environmental values in Islamic religious education by connecting Quranic verses and hadiths that explain the importance of preserving nature, and encouraging children to engage in hands-on activities such as cleaning up the environment and planting trees. It is hoped that children will grow into a generation that cares for the environment. This school also holds a “weekly community service” activity carried out together with the students, as well as awards given to each creative student during waste recycling activities as a form of appreciation and motivation for the students. On certain days, such as Teachers’ Day, the school also holds environmental contests and competitions, such as environmental-themed drawing contests, contests to create crafts from recycled materials, organizing trash collection activities, and utilizing technology by screening videos or documentaries about the environment, thereby promoting positive values.

RECOMMENDATIONS

1. For researchers, future studies could explore in greater depth and with a more comprehensive approach the efforts of Islamic Religious Education teachers to instill an environmentally conscious character in children.
2. Educational institutions are encouraged to continue improving the quality of education focused on environmental awareness, such as by offering extracurricular activities directly centered on environmental care for example, utilizing recycled materials and enhancing the beauty and cleanliness of classrooms not just during specific competitions, but every day.
3. Parents should take an active role even if there is no obligation from the school by fostering mutual awareness among themselves, so that they can consistently practice environmental responsibility, starting with complying with all school rules, such as disposing of trash in the proper receptacles without needing to be penalized or reprimanded.
4. The government should be even more consistent in providing training to teachers including Islamic Education (PAI) teachers at all educational institutions, both formal and non-formal. There should be integration between government programs and educational institutions focused on environmental character education for children, so that every child can become responsible, creative, and resourceful in addressing environmental issues both now and in the future.

LIMITATIONS OF THE STUDY

1. While conducting this study, the researcher encountered several difficulties, namely:
2. The informants had very busy schedules, so we had to wait patiently for an opportunity to collect data through interviews; additionally, there was uncertainty regarding whether the respondents such as the students would answer honestly.
3. This study had to be repeated at the school because of a previous hiatus; as a result, much of last year's data was lost, and the school had not re-documented certain activities, such as the annual community service event involving parents who were willing to participate.
4. This study required a significant amount of time and a high degree of precision, as it involved the process of observing and directly understanding the phenomena occurring in the field.
5. In terms of documentation, the researcher also faced limitations because the school only granted permission to collect essential data such as school identity, teacher information, the school's vision and mission, and the school's organizational structure at the end of the research period.
6. Although the researcher faced these limitations, they did not dampen the researcher's enthusiasm to continue the study and strive to minimize these constraints. Finally, through every effort, hard work, and the assistance of all parties involved, this thesis was completed, albeit in a simple form.

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Sarifah Aini: Efforts by Islamic Religious Education Teachers to Foster Environmental Awareness Among Students at the Bandung Educational Foundation Middle School (10213954) in Deli Serdang District North Sumatra

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